THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"In the day that God created man, in the likeness of God made he him" (GEN. 5: 1).

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LESSER LIGHTS OF THE BOOK OF MORMON.

ANTIPUS.

It was on the last night of the Nephite year B. C. 67, that Amalickiah, the traitor and apostate, was slain in his tent by the daring Teancum, one of the most valiant of Moroni's lieutenants. His death, however, did not put an end to the savage war that for so long had desolated the land, and filled the homes of both Nephites and Lamanites with sorrow and mourning. Ammoron, the brother of Amalickiah, succeeded him on the throne of the Lamanites, and continued his predecessor's policy, by pushing the war vigorously on both the Atlantic and Pacific coasts; he also took personal command of his armies in the west. Thither Moroni also repaired, leaving Teancum in temporary command of the Nephite forces in the land Bountiful. But he does not appear to have remained many months in that region. Having satisfied himself with what he could do there, he returned to Zarahemla, gathered up another army, and at its head marched to the relief of Teancum, whom he joined towards the end of the year B. C. 65. When he left the west coast he placed the Nephite forces in that department under the command of a general named Antipus.

It is somewhat singular that the name of Antipus is never mentioned in the Book of Mormon, except in a letter written by Helaman, the son of Alma, in which he gives a detailed account of the military operations on the Pacific Coast from shortly after Moroni's departure to B. C. 62, the date when it was written.

Helaman, with a corps of two thousand youthful Ammonites (Christian Lamanites), reached the scene of hostilities a short time after Moroni's departure. He found the Nephite forces, numbering apparently about six thousand warriors, in a somewhat deplorable condition. The Lamanites, in the strength of greatly superior numbers, had captured the cities of Manti, Cumeni,

Zeezrom and Antiparah, and held possession of the country round about. These cities had not been taken without much bloodshed on both sides, the Nephites especially losing large numbers of prisoners, who were generally put to death by their captors, except the superior officers, who were sent to the land of Nephi. Antipus was locked up in the city of Judea, where, dispirited and weakened by excessive toil and fighting, his troops were making a desperate and painful effort to fortify the city. The arrival of Helaman and his corps brought hope and joy again to their hearts, and renewed vigor to their endeavors.

King Ammoron, learning that reinforcements had reached the defenders of Judea, ordered all active operations to be suspended for a season. This suspension was most providential for the soldiers of Antipus, as it gave them time to finish the work of fortifying the beleagnered city, and also to recruit their health and energies. By the commencement of the following year the works of defence were completed, and the Nephites became anxious for the onslaught they had so greatly dreaded a few months previous. But they were disappointed. The Lamanites did not feel sufficiently strong to renew aggressive movements, but contented themselves with occupying the Nephite cities they had already captured. In the second month of this year (B. C. 65) a convoy of provisions and two thousand additional warriors arrived from the land of Zarahemla. The Nephites in the city of Judea were now ten thousand strong, with abundant provisions, and they were anxious for a forward movement, in order, if possible, to retake some of their cities in the hands of the enemy. Antipus and Helaman resolved on a ruse to entice the Lamanites from behind their fortifications. It was decided that Helaman and his command should march out of Judea with the apparent intention of revictualling one of the cities in the hands of the Nephites, that was built near the seashore. In executing this manœuver, they purposely passed at no great distance from the city of Antiparah, in which was stationed the most numerous of the Lamanite armies, with the hope that the Lamanites would notice that their numbers were few, and thus be led to attack them. The stratagem proved successful. The garrison of Antiparah issued forth in pursuit of Helaman, who, with all haste, retreated into the wilderness northward, his intent being to draw his pursuers as far as possible from Antiparah. When the Lamanites had started in pursuit of Helaman, Antipus, with a considerable portion of his army, marched out of the city of Judea and fell upon the Lamanites' rear. The retreat soon became a race; the Lamanites crowded forward with all possible expedition in the endeavor to reach Helaman, before Antipus caught them, Helaman, on the other hand, using his utmost energy to keep out of their clutches. Neither of the three bodies turned to the right or to the left, but kept straight on in the effort to out-

march their foes. Night came and went, and on the morrow the double pursuit was still kept up. Another night fell, but neither dare turn from its course. On the third morning the race for life and victory was again renewed, but before long the Lamanites, concluding that they could not overtake Helaman, suddenly stopped, and awaited the coming of Antipus and his weary soldiers, whom they unexpectedly attacked with great fury, slew Antipus and several of his captains, threw the Nephite troops into great confusion and forced them to commence a retreat.

In the meantime, Helaman discovered that he was no longer pursued, and not knowing the reason, was in doubt what course to take. He called a hasty council of war, at which it was determined to return at once, and risk the chance of being caught in a trap by the crafty Lamanites. They arrived none too soon on the field of battle; the soldiers of Antipus were already fleeing before their more numerous foes, but the valor and impetuosity of the youthful Ammonites was irresistible. They fell on the Lamanite rear with a daring and miraculous strength possessed only by men who put their whole trust in God. Thus attacked in the rear, the Lamanites immediately halted, changed front, and threw their whole force against the Ammonites. The surviving officers of Antipus' armies, finding that Helaman had come to their rescue, stopped the retreat, reorganized their scattered bands, and renewed the attack. The Lamanites were compelled to succumb; they could not resist the desperate courage of the Nephites that was driving them in, both front and rear. Their whole force surrendered, and, by Helaman's orders, were all sent as prisoners of war to Zarahemla.

Muloki.

As a marvelous example, in this world of shortsighted selfishness, of devotion to God and love for the souls of men, commend us to the four sons of Mosiah and their fellow missionaries, who spent fourteen years of their youthful primes in seeking to save their bitterest and most unrelenting enemies.

It was in the year 91 before the Messiah's advent, that Ammon, the leading spirit of the mission, gathered up his brethren and associates, and having received the blessings of the king and the priesthood, they started southward on their perilous journey; but their hands were made strong, and their hearts swelled with faith in the mighty God of Jacob. We have no detailed list handed down to us of the names or numbers of those who accompanied the devoted princes, one of whom had resigned an early crown in the midst of Israel, for the hope of a more enduring one in heaven—but we have the assurance that they were chosen because of their worthiness and devotion. Two or three are incidentally mentioned in the narrative of the mission, of whom Muloki seems to occupy the most prominent place, and it is only

in connection with this mission that his name appears in the sacred record.

When the missionaries, after committing themselves to God, separated on the borders of the Lamanites, Ammon went to the land of Ishmael, and Aaron to Jerusalem, but we are not informed whither Muloki first bent his steps. Before long, owing to the wickedness of the people, Aaron was compelled to leave Jerusalem; he then passed over to the neighboring village of Ani-Anti. There he discovered Muloki and others laboring with much zeal, but with little success. Finding their efforts unavailing, Aaron, Muloki, Ammah and their companions departed from Ani-Anti and went over to the land of Middoni, which was governed by a king named Antionmo. Here they labored zealously, though but few believed in their words. Before long, the wicked raised a persecution, and the three brethren above named were cast into prison, whilst the others fled into the regions round about. In prison they were treated with great cruelty; they were bound with strong cords, which cut into their flesh; they were deprived of proper food, drink and clothing, and otherwise suffered nameless afflictions. After many days' confinement, they were set at liberty by Antionmo, through the intercession of Lamoni, the converted king of the land of Ishmael. The Lord had revealed to Ammon the pitiable condition of his imprisoned fellow-laborers, with instructions to deliver them. When he made known his intention to Lamoni, the latter decided to accompany him, as Antionmo was his friend, and would listen to his intercession in behalf of the sufferers.

When Ammon met these faithful brethren, he was greatly grieved because of their naked, wounded, starved, and wretched condition, but when they were delivered they enjoyed a season of grateful joy, thanksgiving, and mutual congratulation. They talked over their labors, their trials, their successes, and their hopes, and when the injured elders were sufficiently strengthened they again parted to renew their labors in the ministry; but to what particular land Muloki then went, or amongst whom he sojourned, we have no information.

GEORGE REYNOLDS.

THE MEDICAL TRADITION.

SIR JOHN TWEEDY chose "The Medical Tradition" as his subject in delivering the annual oration to the members of the Medical Society of London. Many important and controversial matters, he said, are now being pressed upon the thoughts and attention of the members of the profession. The air was thick with projects of reconstruction and change. Some of these propose a recasting of the whole system of medical education; some seem to think

that the one thing needed is a regimentation of medical practice: others look for the millennium through the advent of a Minister of Health: and others hope for salvation in trade unionism, with its bargainings, its strikes, and its picketings. He was doubtful whether any of the proposed changes would effect all the good expected of them, and felt sure that some of them would do no good at all. He believed that any change that restrains the liberty and lessens the responsibility of a medical man, and hampers the free play of his intellectual activities will be detrimental to the authority and usefulness of medicine and prejudicial to the interests of public health and national welfare.

How important is the part that medicine plays in national welfare has been strikingly shown in the recent war. Whatever may be the verdict of history on the diplomatic, political, naval, military, and economic phases of the war, there will be no hesitation about the brilliant triumphs of curative and preventive medicine. These triumphs have been partly the result of the labors of their predecessors, partly the outcome of the researches and investigations of contemporary workers, not only in the science and art of medicine, but also in the allied sciences of chemistry and physics and biology, but the victory was eventually assured by the thousands of trained workers who knew how to make full use of all the resources which these sciences had placed at their disposal. Medical men of different nationalities, sometimes of different races, reared under different educational and social systems, were able to co-operate in the common endeavor because they had all alike inherited the same traditions of rational medicine. Whether medicine ever becomes nationalized, or whether it continues to preserve its autonomy, its influence and authority will be determined by the intellectual ability, the personal character, and the moral endowments of individual practitioners.

Notwithstanding the lapse of more than two thousand years, notwithstanding the continuous growth of medical knowledge from century to century, he believed they would find all that is essential to their inquiries as to what medicine is, as an intellectual discipline and a practical art, in the writings of the ancient Greek physicians, and especially in those of Hippocrates. To become a great physician the same qualities are necessary to-day as formerly. The principle and the method of medicine are observation and reasoning. Modern medicine is on a surer and more positive foundation than it was in the days of Hippocrates, but the classification which he gives of the causation of disease and of the nature and significance of symptoms still holds good. The personal character and habits of the physician are only second in importance to intellectual ability and professional training. The physician should be well-mannered, discreet, and of good repute; wise in judgment, temperate, and self-controlled. Honorable in

all his dealings, he should unite firmness with gentleness, and should avoid luxury and display, frivolity, and levity. He should not be greedy of gain, but should accommodate his fees to the circumstances of his patient, and, if necessary, render his services gratuitously. He should think more of his honor than of profit, and rather run the risk of incurring the ingratitude of a patient he has treated than add to the distress of a sick person by bargaining about fees during illness.

Medical ethics were settled once for all by Hippocrates. According to the well-known oath youths were initiated into the profession by a solemn ceremony, in which they swore to help the sick according to the best of their power and judgment, to abstain from every evil, never to administer poison or to give it to a third person, to be pure and chaste in their relations with patients and with the members of the patient's household, and always to observe the strictest silence respecting the secrets learned in the exercise of their calling and even outside it. Of late years there had been a tendency on the part of the legislature and administrative authorities to encroach upon the principle of professional secrecy. The notification of disease is, in a sense, such an encroachment. No harm is done in the case of many diseases, but much harm may be done, and great personal and domestic misery may be caused, if the notification be extended to diseases of a strictly personal and private character, especially if any stigma or immoral imputation be rightly or wrongly implied. Sir John concluded by remarking that they should never forget that medical philosophy is essentially an ethical study, and is intimately concerned about the ways by which it seeks to attain its moral aims, and that he who in the right spirit devotes himself to the practice of medicine seeketh not his own, but engages in the service of humanity.—SELECTED.

"THE CHOSEN PEOPLE."

PICKING up a newspaper a few days ago, the following headline caught my eye, "The Chosen People." "Lost Tribes in this Country and in America." I was at once interested, and continued to read on. It was a brief report of a meeting held by the British Israel World Federation at Caxton Hall, among those present being the Bishop of the Falkland Isles, who maintained that the British people were the chosen people of God.

The Rev. C. H. Lancaster made the statement that, "The multitude of blessings in the latter days were for us because of the Union Jack, the flag which not only contained the cross, but its colors were those of the Old Testament—red is for atonement, white for purification and holiness, and blue for the love of God."

I will not dispute this last statement regarding the symbols contained in the flag of the British Empire, but fail to see how

the British are the elect of God. Whence does the worthy bishop get his information?

It is true that this nation has been spared, during these last years of bitterness and destruction, and has received, no doubt, divine favor, and for what reasons? One reason is that this nation was instrumental in the hands of the Almighty in wresting Jerusalem and the Holy Land from the "Unspeakable Turk." I wonder if General Allenby, when he gained that great victory in Palestine, was aware that he was fulfilling the prophecy recorded in the New Testament: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). These are the "times of the Gentiles," and very soon, possibly in this decade, we shall see the Jews, who are the chosen people of God, flocking to the land of their inheritance, from the four corners of the earth, in fulfilment of many prophecies. The word of the Lord is sure. "Heaven and earth shall pass away: but My words shall not pass away."

It is evident that the Lord still recognizes the children of Israel as His people, and has conferred upon them the choicest of blessings, for He made an everlasting covenant with Abraham, the father and patriarch of this mighty nation, when He said: "I will make of thee a great nation, and I will bless thee and make thy name great: and in thee shall all the families of the earth be blessed" (Gen. 12: 1, 2).

Note the last twelve words of this prediction; every nation which has the blood of Israel flowing through the veins of its people shall be blessed, and we know the blood of this people is infused throughout many nations in this dispensation.

An interesting question was asked me, a few weeks ago, appertaining to this subject, namely: "If God is no respecter of persons, how is it that He has a chosen people?" I maintain that all believers shall become of Israel, either by adoption, or by blood. Are not we, the Latter-day Saints, the children of Israel, after we enter the waters of baptism? Emphatically, yes! and thereby become the chosen and elect.

The ten tribes were banished by the King of Assyria in the year 721 B. C., and, wishing to keep their statutes and to leave all contaminating influences behind, they turned their faces northward and continued to travel in that direction for one year and a half, and were never seen again. Hence the lost ten tribes. Listen to the words of the prophet Jeremiah in regard to the restoration of this people: "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither" (Jer. 31: 8).

ARTHUR R. T. PHILLIPS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 31, 1919.

EDITORIAL.

THE ORIGIN OF MAN.

"DARWIN and Huxley accustomed a reluctant world to the general proposition that man, instead of being a separate creation, was a descendant and collateral of the animals. Part of their argument was based on a comparison between the structure and embryology of man and those of the highest apes, the gorilla, the orang, and the chimpanzee. The subject was so novel that people were surprised to be told that the great apes, like man, had lost their tails. Neither author maintained that man had arisen from any of the existing apes. To the popular mind, however, it seemed an inevitable inference that man must have come from the highest of the apes, if he came from any kind of ape. The schematic dogmatism of Haeckel confirmed the popular judgment. He invented theoretical creatures to take the place of the links supposed to be missing. The tendency of modern physiological research has, on the whole, supported the supposition of a closer affinity between man and the great apes than between him and any other animals. This has seemed particularly clear in investigations of the properties of the blood, and in the fact that it has been found possible to communicate some characteristically human diseases to great apes and to no other animals.

Anatomical and palæontological work has tended to oppose the earlier view. Comparative anatomists have failed to recognize the existence of a linear chain stretching from lemurs, through South American monkeys, Old World monkeys and the great apes to man. It is now doubted if the lemurs have any place in human ancestry. The great apes, in many respects, are more closely allied to the South American monkeys than to any Old World forms. Many features in human anatomy and embryology suggest that man is an extremely primitive creature and arose as a separate branch of the mammals, close to the monkey stem, but distinct from it. There have been many startling discoveries of human remains, such, for example, as the Piltdown skull from Sussex, so different from the modern type that American palæontologists have declared the jaw to be that of a chimpanzee, although the assumption involves the almost miraculous coincidence of a single fragment of a chimpanzee and of a human being occurring together in a locality and a geological horizon where neither had ever been found before. Two facts, however, are certain. Man is much more ancient than has hitherto been

supposed, and the early remains show that in a very remote geological epoch there were human types so distinct that they must be regarded as belonging to different genera."

It is an encouraging sign of the times that a "reluctant world" is breaking away from the general proposition of its popular scientists, that man is "a descendant and collateral of the animals." The above editorial in the *London Times* confirms the view, that "comparative anatomists fail to recognize the linear chain, stretching from lemurs, through South American monkeys, Old World monkeys, and the great apes to man. It is now doubted if the lemurs have any place in human ancestry."

The world is progressing in respect to outliving some of its monstrous delusions concerning the origin and destiny of its people. How strange it is that the great minds—"the intellectual giants"—of one generation should exhaust themselves in putting forth theories and fallacies which the succeeding generation tires of, disputes, and ultimately disproves. Why is it that men of the intellect to measure the distance to the stars, weigh the planets, calculate, to the millionth part of a second, the transmission of an electric wave should give credence to the absurdities that space is immaterial and empty, that the world was made out of nothing, and that the Master Intelligence who created it is without body, parts, or passions? These notions were highly accredited half a century ago, but are widely disbelieved in the present age. It required blind faith to accept the above description of God; and when modern science, so-called, undertook, fifty or sixty years ago, to account for the universe without God, the progressive ministers of religion flew to the higher criticism of the Bible to save their churches, at the sacrifice of their faith. That proved to be a losing game, for higher criticism turned out to be a greater delusion than blind faith, and was not half so comforting. It was Mr. Howells who, in quite recent years, shrewdly perceived this and made, in effect, the observation that, after forty years of higher criticism, many of its distinguished votaries were quite glad to return to the comforting assurances of faith, however blind.

It was during this time that there came into great popularity the theory of the evolution of man from what was called protoplasm, by a process of natural selection up through all resembling forms of animal life, including the lemur, the feeblest, and the chimpanzee, the strongest of monkeys, and the one most like some men.

Now, we read in the above that "man is an extremely primitive creature, and arose as a separate branch of the mammals, close to the monkey stem, but distinct from it." How much more pleasant it is to accept this view of our rise in creation than the other. It at least puts off the ancestral monkey some æons of time, and is followed by the "almost miraculous coincidence" that man and monkey have recently been discovered as "occurring together in

a locality and a geological horizon where neither had ever been found before." Another step backwards in eternity, and man will be found primitive enough to have had an origin of his own, monkeys also.

This step will be taken, and will be much facilitated if the paleontologists and other wise men can be persuaded to abandon their untenable misconception that men are but born to die, and let in the light of revelation upon their giant intellects. They will learn that eternity reaches as far back as it does forward; that the processes of creation of the present creative day were the processes of all previous creative days; that "in the day that God created man, in the likeness of God created he him," and not in the likeness of an ape. They will learn that the resemblances of human blood and the blood of animals and their diseases come from conditions of mortal life far removed from the day of man's creation, when he was "formed from the dust of the ground and the Lord God breathed into his nostrils the breath of life: and man became a living soul." They will learn that the world and all creatures that live upon it, whether of the earth or the air or the sea, are the creations of God, each distinct of its kind, and that above all these, having dominion over them, is man, the son of God, having by inheritance the divine attributes of his Father, including intelligence, which is the glory of God; and by which he shall do the things that the Father has done and in like manner, making man of man and monkeys of monkeys, and not man of monkeys nor monkeys of men.

J. F. W.

A BOY'S "PEACE DAY" IN LONDON.

SATURDAY, July 19th, 1919, was "Peace Day" in London. A day that was set apart by the Government to celebrate the cessation of war, with peace for the Allies. To honor the men who gave their all and made the supreme sacrifice that freedom and humanity might live. It was my privilege to attend the celebration with my father, and I am sure I shall never forget the memorable occasion.

For more than a week London had been full of visitors and celebrators. The people came by hordes every day. Towards the latter part of the week hotel accommodation could not be had. All day and most of the night the principal circuses and thoroughfares were crowded with the people who had come to celebrate.

Saturday morning the "big day" began. The people that swarmed the streets were innumerable. The subways and tramways were constantly bringing more people.

At ten o'clock the parade started. The American Expeditionary Forces, headed by General John J. Pershing, led the march, with the finest body of American soldiers in the parade. Next in line

came Belgium, followed by representatives of the armies of China and Czecho-Slovakia. Then, led by the ingenious strategist, Field-Marshal Foch, came the sons of France. Greece was represented by a small contingent, and some of "Italy's best" represented her. There were small contingents from Japan, Poland, Portugal, Rumania, Serbia, and the sturdy Siamese. Then came Great Britain. She had Sir Douglas Haig at the head of the army, and Admiral Beatty leading the navy. Four tanks in the parade pleased the people considerably and some big field pieces followed. With the soldiers from the colonies these made a fine showing. One of London's leading papers says, "It was the biggest pageant London has ever seen."

After the parade the crowds gathered in Hyde Park and there had dances and various sorts of amusement. Some of the local theatrical managers staged a few Shakesperian parts and plays in the park, and some folk dances were carried on. All afternoon the vast mass of people thronged the parks, streets, and cafes. It was next to impossible to get into an eating house of any kind; and one had to queue for everything he got.

In the evening some grand fire works were shown in the park. The illuminations and displays were very fine. Red, green, and white lights (powder) were burning all the time, and it made a very fine sight.

The crowd was immense; once you got into it you merely had to follow the crowd and there was no other way to do. The celebrations lasted most of the night. The celebrators paraded, danced, cheered and did all they knew to express their gratitude for peace.

It can truthfully be said that it was the largest celebration in London for many, many years.

GEORGE ALBERT SMITH, JR.

THE FORM OF GODLINESS.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE APOSTLES.

DESIRING to purchase some electrical appliances, I visited the salesroom of a large establishment, and was gratified and amazed at the splendid display. There were lamps, some plain and others with gorgeous shades for table and desk; there were electroliers, ranging from the simplest pendant to the most massive of hanging clusters; there were call-bells in variety; there were electric irons, heaters, and other utensils in attractive diversity.

Having chosen a lamp, I turned the switch to test the distribution of the light; but lo, there was no light. The attendant told me that the lamps were there as an exhibit only, but were

not connected up; which meant, of course, that they were not in the circuit of the energizing current, which alone could raise the dark filament to incandescence.

I turned to the bells, but when I pressed a button I listened in vain for any responsive tinkle. And so with everything in the shop—pleasing to look upon, some pieces artistic, all suggestive of usefulness, but, as displayed, they were ornaments and nothing more, for they were not connected up.

As I left the shop I mused over the circumstance. A burning candle of tallow is worth more in terms of utility than the most elaborate of electroliers without the current. Then crept into my musings as a fitting parallel the scriptural description of minds and souls darkened and deceived by outward appearances while devoid of spirituality: "Having a form of godliness, but denying the power thereof" (II. Tim. 3: 5).

Men may organize church congregations, and erect church buildings—from humble chapel to stately cathedral—but what are all such but elaborate externals if they are not connected up with the source of Divine wisdom and authority through the circuit of the Holy Priesthood?

There are numerous forms and varieties of outward godliness on display to-day, any and all of which may be of minor and temporary good through their appeal to human faculties and emotions, while lacking the vitalizing power of the Holy Ghost, by which alone can revelation come from God to man. Further, there are those who deny the possibility of direct communication from the heavens, perhaps not realizing that thereby they deny the very existence of a living, personal God.

In the spring of 1820, Joseph Smith, bewildered by the dissensions of conflicting and contending sects, sought the Lord in prayer, to know which of the many was the true Church of Christ. He avowed that as he prayed a manifestation of indescribable glory was given him: that God the Eternal Father, and His Son Jesus Christ appeared in bodily Presence and conversed with him. This is the latter-day prophet's account of what followed:

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. * * * I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me: they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof'" (Pearl of Great Price, p. 85).

How could it be otherwise in view of the long period of man-made sacerdotalism, during which the conception of a personal God had been darkened by the impenetrable umbra of human precept and dogma?

For centuries, sects and churches had been coming into being, to gratify the fancy of men—of many patterns, of strange and sometimes elaborate design, and all of curious workmanship.

Admitting the many current forms of godliness, I pray you give heed to the need of the power of godliness. The Lord has emphasized the distinction in a latter-day revelation relating to the essentiality of the Holy Priesthood, wherein He hath said:

"Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh" (Doctrine and Covenants 84: 20-21).

FROM THE MISSION FIELD.

Social.—July 7th, 1919, a social was held in the Shildon Hall in honor of President Nicholson Elliott, who is about to be released to return home. Games, songs, and recitations were indulged in, all present having an enjoyable time. During the evening President Elliott was presented with a beautiful pocket wallet, given by the saints as a token of their friendship.

Reorganizations.—Tuesday, 8th July, 1919, the Improvement Associations of the North London branch, were reorganized: for the Y. M. M. I. A., Alfred J. Willmot, president; Albert R. Oliver and Edward Meier, counselors; Percy Bray, secretary; Thomas F. Hawkes, treasurer. For the Y. L. M. I. A., Elizabeth Walters, president; Germaine Depassel, first counselor; Ellen Whitelock, secretary; Christina Bray, librarian; Evelyn Hawkes, assistant librarian; and Sophia M. Stray, *Journal* agent.

Picnic.—On Tuesday, July 8th, 1919, the saints of the Burnley branch, together with the president and elders of the Liverpool conference, had a picnic at Hurst Green. They drove through the country lanes to the place selected, where games and visits to points of interest were indulged in. A very enjoyable time was spent by the thirty in attendance.

Saturday, July 12th, 1919, the members of the Airdrie branch, met at Dykehead, and held a picnic. There were altogether about one hundred saints and investigators present, including visitors from Glasgow branch. Young and old united in enjoying themselves in racing, playing games, and romping in the fields; and lunch was served.

"The hope of the living, the peace of the dead."—I do not think there is a town or one single village in the whole length and breadth of our island home that has not had one or more of its gallant sons killed on the battlefields of Flanders. But the hope

and comfort of the mothers, wives, and sweethearts, who have great cause to mourn at the loss of their loved ones, is in the knowledge of the fact that these lads fell fighting, not for the glory of conquest, but for a great cause—"Freedom, Peace, and Honor"—when the legions of brute force and ignorance were marshalled against humanity. The eternal principle of sowing and reaping will be greatly emphasized by this war, for the heritage of millions yet unborn will be the golden harvest. That being so, our men have not died in vain. But let us not forget that all men are the children of God, and that under His ceaseless care we live or die, in peace or war.—DOUGLAS SHEPHERD, Argyll and Sutherland Highlanders.

An Appreciation.—I would like, on behalf of the North London branch, to express our great appreciation of the labors of Apostle George F. Richards among us, during his stay in the European Mission. How good it has been to hear his fluent discourses from time to time, and watch his gentle, kind ways whenever he has been with us; also to admire his courage and valiance in proclaiming the gospel. To see him in Finsbury Park, one of London's great parks, and upon the street corner, along with the humblest of the local laborers in the Lord's vineyard, disclosed to us a leader, not only worthy of his high and holy calling, but an example for all to pattern after. Our leaders are men of God, and blest are we to have such to lead, guide, and direct us. Will you be good enough to convey these expressions of our thoughts to him?—WILLIAM T. HAWKES.

Branch Conference.—A branch conference of the Pontypool branch, Bristol conference, was held on Sunday, July 6th, 1919. There were two successful meetings, the afternoon devoted to Sunday-school items, and the evening to testimony-bearing. The Spirit of the Lord was made manifest throughout the services.

A branch conference was held in the Sparkbrook branch, Birmingham conference, on Sunday, July 13th, 1919. The afternoon session was given to the Sunday-school, Superintendent James Pestridge in charge. A special program was rendered by Sisters Lizzie Bennett, Molly Dobell, and Winnie Makin. Elder Joseph A. Marquiss, President E. Henry Clarke, and Branch President James M. Widdowson addressed the meeting. At the evening session the branch authorities were presented and unanimously sustained. Brother Frederick J. Barbour, President E. Henry Clarke, and President James M. Widdowson addressed the meeting. All present enjoyed the proceedings.

Peace Celebrations.—Friday, July 18th, 1919, the saints and friends of Derby branch spent a very enjoyable time together, having the privilege of taking part in the "Peace Celebrations" of that

town. The Mayor of Derby recognized our Sunday-school, and we were allowed to parade through the streets along with the other schools of the town to the Arboretum, where all the children assembled to sing and give cheers for His Majesty the King, his Majesty's Forces, and the Mayor. The children afterwards proceeded to their respective schools, where a tea was provided for them, given by the Mayor. After tea a social evening was held in the hall, where games were indulged in and recitations and songs were rendered.

Celebrations at Clayton, on Peace Day, mainly consisted of a show of the Sunday-schools of the town. The Clayton branch of the Latter-day Saints were invited, by the committee, to participate with them. They had a parade, which consisted of the Sunday-school children, officers, and teachers. The Clayton brass band took lead, followed by the Clayton council, soldiers and sailors, boy scouts; then the Sunday-school children of seven denominations of the town. The children of each denomination were represented separately. An elaborate "tea" was also provided, and the Latter-day Saints were invited to join with the Church of England at "tea." Brother Harry Kirshaw, of the Clayton branch, had charge of the Latter-day Saints. Through his faithful work, the children's efforts were satisfactory, and were highly praised. Many friends were made, especially with the best class of the town.

District Meetings.—A district meeting of seven of the branches of the London conference, was held at Deseret, July 20th, 1919. President James Gunn McKay and wife, Elders André K. Anastasion and Ernest H. Kearl attended. Three sessions were held. At the morning meeting a program of songs and recitations by the members, and interesting reports by the officers of the Sunday schools was ably rendered, and prayers offered by Brother William J. Williams and Sister Anna O. McKay. At the afternoon meeting the sacrament was administered by Brothers Henry Beer and William J. Carey, and the presidents of the several branches reported their healthful, prosperous condition, and bore strong personal testimonies to the truth. Elder Anastasion sang a solo, and Elder Kearl spoke upon the Godhead, Sister McKay upon punctuality, and President McKay gave valuable instruction and counsel to the assembled priesthood and members. Prayers were offered by Brothers Samuel Bantock and Alfred Willmot. At the evening session the speakers were Elder Anastasiou, who also sang a solo, Sister Ivy Tufts, who bore a parting message and sincere testimony before leaving for Canada, and President McKay, who delivered a powerful historical discourse upon succession in the presidency. Over two hundred persons attended the evening meeting.

A district meeting was held July 13th, 1919, at Darlington, New-

castle conference. At the two sessions the speakers were Brothers John Walker, George Tait, William Derbyshire, and President Nicholson Elliott; Brothers T. Dinsdale, J. Bonsfield, H. Burrell, J. Dickinson, and J. Sedgwick, and Elder David E. Randall, who gave excellent advice to the saints present. Good music was furnished in the solos and duets by Brother and Sister Sedgwick and William Derbyshire.

THE PALM TREE.

Of threads of palm was the carpet spun
Whereon he kneels when the day is done,
And the foreheads of Islam are bowed as one!
To him the palm is a gift divine,
Wherein all uses of man combine,—
House and raiment and food and wine!

And, in the hour of his great release,
His need of the palm shall only cease
With the shroud wherein he lieth in peace.

"Allah il Allah!" he sings his psalm
On the Indian Sea by the isles of balm:
"Thanks to Allah," who gives the palm!"

—WHITTIER.

DIED.

HOULBROOK.—Sister Emma Houlbrook, June 26th, 1919, at Batley, Leeds conference. She was born 21st of March, 1865, at Liskeard, Cornwall, England: baptized 19th of June, 1915, by Elder Clyde F. Hansen, and confirmed by Elder Elmer M. Savage.

RAINE.—Lavina Evon, infant daughter of Isaac and Melvina Raine. She was born September 28th, 1918: blessed by Brother John Dickinson on October 18th, 1918; died Tuesday, June 24th, 1919.

JOLLIFFE.—June 27th, 1919. Albert Edward Jolliffe, son of President William J. Jolliffe, of the St. Albans branch, died of diphtheria. He was born 29th September, 1909, at St. Albans, Herts, baptized 13th October, 1918, by Elder Oliver G. Ellis, and confirmed by Elder William J. Jolliffe. President James Gunn McKay conducted the funeral services and dedicated the grave. A trio from London furnished the music.

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